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The Deep Sea Cables.

The wrecks dissolve above us; their dust drops down from afar—
Down to the dark, to the utter dark, where the blind white sea-snakes are.
There is no sound, no echo of sound, in the deserts of the deep,
Or the great gray level plains of ooze where the shell-burred cables creep.

Here in the womb of the world—here on the tie-ribs of earth,
Words, and the words of men, flicker and flutter and beat—
Warning, sorrow and gain, salutation and mirth—
For a Power troubles the Still that has neither voice nor feet.

They have wakened the timeless Things; they have killed their father Time;
Joining hands in the gloom, a league from the last of the sun.
Hush! Men talk to-day o'er the waste of the ultimate slime,
And a new word runs between; whispering, "Let us be one!"

—RUDYARD KIPLING.

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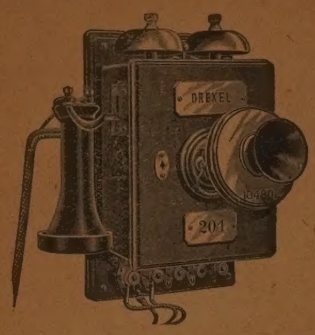

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A History of the Six Attempts during the First Century of the Republic.

By EDWARD PAYSON POWELL.

Published by G. P. PUTNAM'S SONS, NEW YORK, Price $2.00.

The *New York Sun* devotes to its review a whole page.

The *Virginia Historical Magazine* says: "The book is replete with information and interest."

JUDGE GEDDES of Michigan says: "The clear, terse, and vigorous style in which it is written is most admirable, and will give it not only popularity, but permanent value. It is as fascinating as a novel."

JUDGE BALDWIN of Indiana, writes a long review in which he says: "Mr. Powell has made a distinct and valuable contribution to our history. The book is full of profound and suggestive thoughts, and no one can rise from its perusal any more than from that other book, 'Our Heredity from God,' without new ideas and increased respect for its author's ability and industry."

EX-GOVERNOR HOYT, chairman of the committee of one hundred on the National University, writes: "The volume should be read by all Americans. The time has come when the whole broad question of difference between North and South should be justly dealt with, and you have bravely and handsomely led the way."

B. O. FLOWER, founder of the *Arena*, says: "I am delighted with your work. Not only the last chapter which is one of the best things I ever read; but, the entire volume is eminently fair, and your grasp of the subject broad and comprehensive."

LYON G. TYLER, president of William and Mary College, writes: "I am much gratified at the great amount of judicial investigation, so different from the old partisan spirit."

The *Outlook* says: "Nullification and Secession in the United States is a book to be read."

The *Globe-Democrat* of St. Louis, says: "There is neither partisanship nor sectionalism in the book. Mr. Powell states that his purpose is to write as an American, and not as a Northerner of the six attempts at nullification and secession in the United States. He has succeeded in this endeavor. Mr. Powell has made a valuable contribution to history."

PROF. JANES of Cambridge, Mass., writes: "I could not lay it down until I had finished it."

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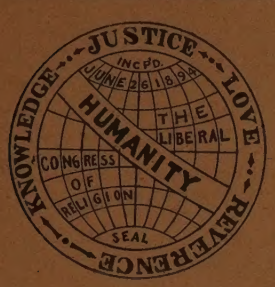
THE NEW UNITY

VOLUME XLI. THURSDAY, JUNE 30, 1898. NUMBER 18



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

"Say, Lord! for Thou alone canst tell
Where lurks the good invisible
Amidst the depths of discord's sea—
That seem all so dark to me!
Oppressive to a mighty state,
Contentions, feuds, the people's hate—
But who dares question that which fate
Has ordered to have been?
Haply the earthquake may unfold
The resting place of purest gold,
And haply surges up have rolled
The pearls that were unseen!"

VICTOR HUGO.

We print in our news columns the clear and earnest appeal of friends of the Atlanta University. The names of the signers are a sufficient guaranty of the worthiness of the cause and would secure the publication in these columns of the appeal did we not personally know in many ways and through many years of the admirable work done at Atlanta for the rising race of the South. Every dollar invested here is a fertile dollar for it joins issues with creative forces. The help from without is promptly met with energies from within. When we know of the steadily returning tide of prosperity into many an individual pocket, the welcome increase in property through no special credit or energy of the property holder, and still have to face the fact that such causes languish for such petty sums, it seems the case is not only sad but criminal. Some one is sinning else this would not so be.

The New York Voice for June 9th has one more of its painful articles on the drink habit at our university centers. This time it is Ann Arbor. If there is a modicum of truth only at the bottom of these sensational charges, there is enough ground for grave apprehension and serious condemnation. The tippling university president and professor and the carousing university student must go, and no dignity granted by public estimate and no thoroughness secured in class room can prevent it. Parents of America have a right to demand educational institutions where their children may receive not only highest educational advantages, but receive them under the most bracing and stimulating ethical environment. Efficiency in the first count cannot atone for indifference to the second count. In this, as in the cases of other colleges, we are willing to make all the allowance that the friends of the institution may ask, and still on the admission of the *minimum* we demand that the case be heard and that action be taken thereon.

The Unitarians of England have come again upon a stormy discussion as to the question of denominational policy, names, etc. The attempt to put executive power into the national conference, which is a representative body, to the presumable restriction of the field of the Unitarian Association, which is a private corporation, was pushed still further by some in an attempt to lay aside the Unitarian name in the interests of a Free Church Union, this last amendment receiving sixty-five votes against one hundred and two. In the discussion, one of the speakers quoted a member of the Congregational Union as having recently said that "the watchword of the twentieth century must be 'concentrate,'" and the speaker urged that it was "the business of those of the liberal faith to recognize more fully than they have yet done that there is a wide-open door standing before the poeple and this church." There, as here, many feel that what is now most needed is a sense of fellowship, uniting those who in the exigencies of inquiry and the development of free thought have become separated.

We trust our readers take note of the acknowledgments on the part of the Treasurer of the Liberal Congress, in another column, for they show how promptly many of the personal supporters of the Congress come to the annual renewal. The present great hope of the Congress lies in its individual membership. This year we need to increase our list of annual membership to at least four hundred. This would put us in a position to command the respect and coöperation of the religious societies who, with more or less cordiality, accept our message, and who, in the original call, pledged their

support. Following are some of the good words that come to us from various parts of the country:

From Missouri, written in the trembling hand of old age, comes the card which says: "I write to assure you that I will renew my annual membership before the end of the summer. I am increasingly yours for truth and righteousness."

From a Chicago merchant: "I wish you much success in this great and broad undertaking, which has my hearty endorsement."

From a Quaker: "I enclose check. I wish my health would permit of a closer touch with the high work."

From an Indiana sister: "I have been waiting for the time to come when I might send to you another annual membership. I am so much indebted to the Congress."

From a Chicago suburb: "I did not intend you should have to send for my subscription. I hope the membership will be largely increased in this coming year, for the benefit of the cause ever increasing in interest."

From an Orthodox Minister in Minnesota: "I shall renew as soon as possible. I hope the cause will flourish. My prayers and my efforts are with you."

From the Pastor of an Independent Church: "If the Liberal Congress will be able to rise to the level of its opportunity, it can do much to save the manhood of the nation and lead to the building of a worthier and nobler social structure."

We hail with gratitude any and all activities looking towards the helping of the boys. Poor boys! how they are allowed spite of our new methods, child studies, mothers' conventions, etc., to fray out for want of right direction and the right kind of support. The average city boy, even in the well-ordered home, is consigned to the street several hours a day, particularly in vacation time, where he is left a helpless prey to whatsoever vitiating and debilitating influences may pass over him. The blighting malaria of indulgence and coarseness enters his blood and no one is conscious of it until in due time the subtle seed is developed into the vicious growth. *Bright Side* is the title of the organ of a new organization to be known as the American Boys' League which is to have its headquarters at Denver, Col., with Ralph Field as general superintendent. The organization is incorporated under the state of Colorado. Its object is stated as "for better, purer, stronger, more manly lives among the boys of America." The organization hopes to become national. Any boy between the age of twelve and twenty-one is eligible. The following is the pledge which we heartily commend to boys and to helpers of boys:

Believing that the use of tobacco and intoxicating drinks and indulgence in profanity, gambling in any form, and licentiousness (including all impure acts, thoughts and language) are all hinderances to my success in life, as well as sins against my Creator, I do, of my own free will, declare that I will constantly try to keep entirely free from all these habits.

And, further, it shall be my constant effort to secure a better education, to save a part of my earnings, to keep entirely free from debt, to preserve my health and strength, to be always manly and honorable, to maintain our country's honor and integrity, to uplift the lowly and to teach others these principles.

And fully believing that whatever my surroundings may be, I may still, by my own efforts, improve my condition, I take for my constant and lifelong inspiration the motto, "Self-Help."

We publish this week a much belated account of the annual meeting of the Free Religious Association held in Boston. With this Association this paper has always had unmeasured sympathy. From it the Liberal Congress has received unqualified and unfearing fellowship. Indeed, the Congress, as we have often said before, is but another attempt to realize the ideals of the Free Religious Association in some more tangible and perhaps more popular forms in fields wherein the Association may not readily travel. The ideals of the Association are still ahead of the times. Its message is still a living one. "The Sympathy of Religions" is a phrase which in many minds is inseparably connected with the great essay by Colonel Higginson, the President of the Free Religious Association; an essay written over forty years ago, but it is a word that ought now to be most often on the tongues of the prophets of to-day. Every attempt to differentiate, to separate and keep afloat by intellectual or other insistence upon theological differences is a violent one and does not tend to clearness, as is so often claimed in religious thought, but rather does it tend to superficiality, over emphasis on technical distinctions and surface dogmas; while, on the other hand, every attempt to harmonize leads to the profundities because it reaches into the deep and high things of the spirit. The Free Religious Association has been as broad geographically as it has been theologically. Annually they send their cordial invitations West, North and South, and it is only the preventing distances that keep the Free Religious Association from being national in its representation as it is in its spirit and purpose. This year special effort was made to secure the presence of Mrs. Caroline Bartlett Crane, of Kalamazoo, and Mrs. Henrotin, of Chicago, but circumstances prevented their accepting the generous invitation. The Free Religious Association is the only general organization, as such, that has ventured to relate itself officially through money and through men to the Liberal Congress. In this direction it stands in interesting contrast with many other organizations who have affected sympathy with the ideals of the Congress but have been careful to keep aloof lest they might weaken something else, weaken themselves, forgetting, as it seems to us, the high paradox of the torch bearer whose own light is not diminished by enkindling the torch in another's hand. "I dip my pen in the blackest of ink because I am not afraid of falling into my ink bottle," said Emerson. So the Free Religious Association has given generous and unstinted sympathy to the freedom serving Liberal Congress because they are not

afraid that thereby their own freedom, vitality or usefulness may be circumscribed. Long live the Free Religious Association.

Not Bigness but Greatness.

"The size of things below, the sort of things above."

Next week comes the "Fourth of July." There will be a touch of seriousness in the exercises this year that is too often missing. The grim reminders of war everywhere present ought to check frivolity and rebuke flippancy. But no more surely does the spilt blood in the meadow madden the young bullocks until they gore themselves to death than does the smell of powder in the nostrils of a nation arouse the fierce passions for conquest and glory. Already we hear on every hand, not only on the platform but in the pulpit, the talk about the "greatening United States," the widening scope of its influence, and its increasing place in the world, all of which is too apt to mean, when scanned closely, that by the addition of territory and the recognized prowess of our army and navy, we are justified in assuming wider territorial control, in expecting more revenue, and in meddling more in the affairs of other nations, all unmindful of the fact that bigness never yet made for greatness, and that expansion may be but another word for inflation, and often has been, in the history of the world, evidence of degeneracy and the forerunner of defeat. Were it not otherwise the story of Spain would still be a more thrilling one than the story of Switzerland, and Turkey would be more glorious than Scotland or Norway. In the history of the world poor, beaten, poverty-smitten, distracted, turbulent Ireland has a larger place as yet than Russia with its desolate Siberian distances. What we need is not more land to govern, but a better government for the land we have.

The United States finds itself at the end of the century confronted by terrible internal problems. The awful questions of adjustment are not settled, and no freedom for Cuba or humiliation to Spain will settle these home questions. Let there be no change of venue for the sake of avoiding intelligent discussion or prompt settlement of home problems. Let us look at home. The United States simply shows its vanity and its narrowness when it takes to itself credit for the height of its mountains, the sweep of its prairies or the area of its internal seas. These it did not make, and its right to them is yet to be proven by a wise use of the same. The only thing about which the United States as a government has a right to boast of is its government. Democracy is here on trial. Has it succeeded? Is it in the way of success? Not until the will of the people is supreme, and the rights of the poorest are vouchsafed by the will of the strongest and the wealthiest—that is, by the law of the land. The war is bringing "prosperity" to many an individual, however it may affect the country. Such prosperity cannot be justified by an enthusiastic clamor for territory. What right have we, champions of democracy, to cast covetous eyes on the Philippines, the Canaries or the Antilles? We have no right to a foot of Manila nor of Hawaii nor of Cuba, though our guns shoot all the present flags from off their pole, in these islands, except so far as it is the expressed wish of the residents themselves. When these islands of the sea, Canada or the British Isles, in unquestioned tones ask to be taken in, seek corporate life with us, then and not till then is it a debatable question with us. We fight only for the freedom of men and women when we fight righteously. We nobly conquer only when we conquer the disposition in the human heart to greed which is ever allied to tyranny.

This is our Fourth of July word. Let us look at home, bring up what land we have to its possibilities; govern our own righteously before we presume to teach legislation to others. Honor, all honor to Dewey and Hobson and the equally brave ones who have sealed their record with their lives, but we honor them only when we utilize their service in the interest of honorable things. They fought for peace. Let us seek it. Let the war go on speedily in the interest of that peace that will still stand as a rebuke to the standing armies of the world, as a pledge to the disarmament of nations. In every hamlet, town and city, in every home, school and church let the white bunting be gotten ready that it may promptly border the stars and stripes when the time comes to fly the peace flag of the United States, and let the white border be kept on as long as we have a right to speak the message of peace to the warlike nations of the world. In the midst of war the noblest contribution the present Congress can make to the patriotism and prosperity of this country, is to enact that the present flag of the United States shall always be bordered with white in times of peace, or whenever it flies over peaceful activities and quests. Let this be the permanent contribution to the peace of the world made by a passing war, the primal object of which should not be forgotten. To deviate therefrom is treason. He is a foe to the United States who is a foe to the primal democracy it stands for. He is a traitor who does not apply himself to the internal adjustment, the equity within. There is no legitimate place in the United States for the land-grabber, be he individual, corporation or nation.

Men may be parted from each other by travel, sickness or death, but there is no possibility of separating from ourselves. What avails it that our consciences are hidden from men, when our souls are always open to God?—*Seneca.*

Notes by E. P. Powell.

Two more Presbyterian ministers—both graduates of Hamilton College, as was also Mills, are out of the traces—Eels and Brockway. They cannot preach Calvinism, and are unwilling to pretend to do so while preaching something else. What we want just now above all things else is sincerity. Christ stood for honest dealing and outspoken truthfulness. We have no apology to make for concealed disbelief in avowed creeds. Lying, whether uttered, or acted, or lived, is the basis of all unrighteousness.

We could almost welcome the war which is on us for the sake of the suspension of partisan politics, which is now so general. As a rule the Press is enjoying a grand vacation from the necessity of writing silly platitudes about the good old parties, and platforms which are never lived up to, and questions of tariff and currency which are used only as means for securing votes and stealing offices. Party hand-organs have become suddenly able to strike into the tune of Columbia in pleasant concord. There is a Providence even in war.

Here is another bit of rubbish in the name of history, which would not need notice, were it not that the men who pen these things claim peculiarly to have the "historic sense," and to be able to claim an exclusive right to interpret history. In a recent article Mr. McMaster says: "To represent the stamp tax as the cause of the rebellion of the colonies is to falsify history. Our forefathers rebelled because they had ceased to be English. To represent Great Britain as a tyrant is to falsify history." And a good deal more of the same sort. Now, it is not at all necessary in order to show that we should be the warmest friends of England, to go back and declare that our fathers were fools when they declared that English parliamentary acts were tyrannical, and that the Declaration of Independence was a bit of blattant impudence. If our fathers separated from England simply because they had become "a separate people," why does not Australia or Canada or South Africa in the same way set up separate government from Great Britain? The truth is, that England, by 1825, had wholly changed her colonial policy; and whereas before that she had used her colonies as pure dependencies, after the manner of Spain, since that she has treated her colonial citizens as equals with those born and dwelling in the Three Islands.

We have before referred to the revival of the curfew bell as probably a desirable social reaction. We have gone too far in the way of personal liberty for every class of people, without regard to its effect on society. The mayor of Lincoln, Nebraska, says that "the revival of the curfew law has reduced the rate of juvenile crime fifty per cent. in eighteen months." We must learn over again that education of the young must cover not simply the hours when they are in public school buildings, but must influence them in every hour of the day, training them up to moral citizenship.

M. Zola, who has gained a good deal of influence beyond that which he deserves on account of the Dreyfus trial, has taken the position that Christianity is bankrupt. He says: "Christianity is condemned. What it is necessary to seek is not charity but justice. But it is science that will make justice. It is science which will inaugurate justice, and establish its reign among men. Everything for science!" We should say that not only justice, but charity, belonged in the list of human needs. Take them both together, and give us science which is Christian, or Christianity which is scientific. We care not which.

One would suppose from the newspapers and magazines that the present war waged with Spain involves the first tendencies of the American people to aggressively influence the world outside of our own continent. On the contrary, from the founding of the nation no people has been more positively aggressive and expansive than the Americans. It was the United States that interfered in the Mediterranean Sea in the first years of the century, and broke down a system of corsair tyranny which the European governments had failed to cope with. Our war of 1812 established the rights of neutrals on the high seas, and was fought for that distinct purpose. But we must also estimate our influence by methods less warlike. As a peace organization the United States has influenced the whole world beyond anything that has been accomplished by any other nation. Or if we take into consideration a combination of force and commerce, it was the United States that broke open the gates of isolated Japan in 1844 and set in motion that revolution which is now breaking up the old Turanian element of Asia, and reconstructing the continent.

Is the South prepared to give us our best statesmen for the opening of the next century? We opened the nineteenth with a remarkable succession of great leaders and thinkers from below Mason and Dixon's line. There are indications that we shall repeat history in 1900. It is at least pleasant to note the pride with which all classes and all sections greet the manly qualities of Fitzhugh Lee. Hon. William Wirt Henry says of him: "I doubt whether anyone ever saw him show anger. Rather below the ordinary height, yet of good proportions, he has a noble face, lighted up by a pair of bright gray eyes; and like Henry of Navarre he is equally at home on the battlefield and in the ballroom. He is a remarkable example of the union of courage with tenderness." This is the class of men that we shall need to lead in the higher patriotism, philanthropy and civilization which we believe is to characterize the next century.

Prof. Fraser of *Edinburgh University* says: "We bring the belief in a God with us to the facts; and when we do so, we find that we are able to interpret the facts in the light of the belief. This immovable belief in cosmical law, or the intelligibility of the universe, is rightly regarded as *pro tanto*, a belief in God; for it treats nature as a rational system, and therefore the product of an intelligence akin to our own." This it seems to us to fairly sum up the conclusions of science at the end of the nineteenth century. The universe is intelligence, expressing itself in perpetually changing, but advancing forms. Man is warranted in looking out into the universe and saying, with warmth of love, Our Father.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

Resignation.

Not to injustice should we yield,
Resigned to laws too human;
But, in that far diviner field
Of nature, man and woman
May well adjust the soul and heart
To higher law and better part.

Not to the hard and selfish sway
Of tyrants will, enslaving,
Or to the worn-old custom's way
With veneration's paving;
Should we entrust our liberty;
Or yet, our conscience, full and free.

But in the deeps of soul and sense
Is law, we cannot banish;
It joins us to a Providence
That lasts, while nations vanish;
This, we may trust, for it is kind,
And blesses him who is resigned.

EDSON B. RUSSELL.

Minneapolis, Minn.

Reformers.

"A man will always be a reformer; that is, a full, complete man, conscious of his position and the relation in which he stands to the past, the present, and the future, will always be engaged, in some direction, in some department in life, in helping the world to be better, in helping to reform, remake existing things into higher and finer things."—*M. J. Savage.*

There are many reformers in the world; two kinds in particular: the General Booth kind and the ethical teacher kind. One would save the soul from immediate danger; the other would build it up in beauty and in harmony. Both may be earnest and sincere, yet be unable to appreciate each other. Their work is along different lines, and, ignorant of the methods of each other, are apt to misunderstand and misinterpret the sincere spirit underlying both. The Salvation Army brother who ministers to the slum inhabitants is not likely to see much good in the highly-cultured church, with its well-trained choir and able preaching. He may believe himself the only genuine follower of Jesus. And the cultured church member may see nothing but the mental crudeness and vulgarity of the Salvationists, passing over entirely their faithful work in the slums. Yet, both may, in their own way, be doing a good and useful work. Beautiful music and fine preaching may do much towards forming many minds to virtue; while the Army may do much in helping to reform one mind that has fallen away from virtue. To rescue is no better than to keep people above the need of being rescued. Reformation is good; formation is better. To prevent is as important as to cure.

Perhaps one of the hardest things to-day is to credit the man who differs from you in religion. Evangelist Moody says the chief business of life is to save souls from hell. Browning says: "The development of a soul: little else is worth study." Both are sincere; but they do not know each other. This is unfortunate. Soul development is just as essential to the world's progress as soul saving. Growth is as important as salvation. One is a natural process. The other is a great bargain, a get-rich-quick enterprise. General Booth and Moody have, no doubt, rendered grand service to their fellows; so have Emerson and Browning. Brass drums and tambourines and revivals are for the moment: the thoughts of an Emerson or Browning are for eternity. The poems of Longfellow, Whittier and Lowell have equalled in the moral development of America the work of all revivalists from John Wesley to Sam Jones. The angels, we are told, rejoice over one sinner that repenteth. There is just as much reason for rejoicing over the ninety and nine persons who need no repentance. To keep a man from being a sinner is just as good — nay better — than to reform so many sinners. The labor and anxiety is not so great. To keep a boy from being a prodigal is better, far, than to save a prodigal — gold ring, best robes and fatted calf to the contrary. When the word "formation" is better understood the word "reformation" will have lost something of its significance.

The preacher may do excellent work Sunday after Sunday in directing his hearers' attention to the best things; but the faithful housewife, who makes home pleasant and life clean and sweet to herself and others, is doing an equally grand work. As Theodore Parker beautifully says: "Feeding the body, educating the spirit and helping human kind to get the mastery over the world, she is weaving that Jacob's ladder whereby mankind and womankind are climbing up to God." The world's reformers are to be found, oftentimes, in the most obscure places. Many who are interested in social reform are apt to look askance at the work of the poet and the teacher of ethics. Environment, they say, is everything. They fail to see the need of poetry and art in this practical, work-a-day world. Yet the poet and artist are needed. Life is more than meat. Man is more than animal. Brain is more than brawn. As Emerson has it, "man is a divinity in disguise; a god playing the fool."

William Morris and Chas. Mackay, both poets, have done more for the English laborer than any dozen stump orators or "lovers of the workingman." Lowell and Whittier and other song writers did as much to free the slaves of the south as any general or learned statesman. A song of home and love will accomplish as much as a cannon ball. Shot and shell may aid the truth, but thought is a weapon stronger. War, we are told, develops some of the nobler and more heroic characteristics of man's nature—unflinching fortitude, invincible endurance. But one day at home with the loved ones, in peace and love, is calculated to develop diviner qualities than would do active co-operation in all the wars that have left their river of blood flowing down from the days of Gen. Hannibal to those of Gen. Grant. Chas. Dickens, through his books, did for the English poor what other reformers failed in doing. The printed page is as pointed as a bayonet. To write a good book will do as much in the long run as to win a battle.

"It is impossible," says Lecky, "to lay down a railway without creating an intellectual influence. It is probable that Watt and Stephenson will eventually modify the opinions of mankind almost as profoundly as Luther and Voltaire." Yes, there is room and a need for a diversity of reformers. No one man knows it all. Life is kaleidoscopic. Every hour the circumstances are different. Principles only are eternal. There is no patent remedy; no "cure all" for the ills of life. We must provide a

better environment and cultivate a braver spirit. To do this we need the man of mind and the man of muscle; the dreamer and the worker; the idealist and the man of facts and figures—both are needed as reformers. Both kinds of work are necessary. Jesus, one of the world's greatest reformers, did both. He sympathized with the outcast and taught the teachers. In this he was at once the most practical Salvation Army brother and the most ideal dreamer of ethical dreams that the world has ever seen.

How shall the reformer "re-form"? Through fear or love? By compulsion from without or inspiration from within! By the constable method or the kindly method? The method of Jesus or that of Cæsar? Answer: Youthful Enthusiasm and Aged Experience took counsel together concerning the work to be done. The work to be done was the overcoming the mountain of superstition in the pathway of progress.

Youthful Enthusiasm urged the use of dynamite and improved machinery.

But Aged Experience objected to this because of the probable unsettling effect, and the fear that some one might be injured by flying fragments, and proposed to turn the course of an ancient river so as to wear away the mountain.

Enthusiasm impatiently suggested that before they could do that the old stream might go dry. And so they disagreed. Finally they called on a Middle-aged Philosopher for advice. After listening patiently to their arguments, he said: "Your task is difficult. I would suggest that you try both methods."

GEO N. FALCONER.

Fort Collins, Colo.

Correspondence.

Annual Convention of the Free Religious Association.

To the Editor of New Unity:

Anniversary week this year in Boston brought more than its traditional amount of stormy weather, but it did not daunt the courage of the good people who look forward to the meetings of the week as an event in the routine of their lives. Our orthodox friends seem to have left the field to the Liberals. The Unitarian meetings were well attended, and the Free Religious Association maintained the reputation of last year when the audiences leaped up toward the old-time figures, and people began to ask if new life was to be infused into the Association and a new career of usefulness was to open before it.

At the business meeting on Thursday afternoon, May 26, the principal event was the reading of the Secretary's report by the Rev. Paul R. Frothingham, who now gives place to Mrs. Ednah D. Cheney. In the old days, William J. Potter's reports were as interesting and valuable as any part of the convention, and Mr. Frothingham ably took up the work of his predecessor, which had been allowed to lapse for several years. The account of the work of the past year showed greater activity than usual —a course of lectures in Boston on social problems having been given in coöperation with the Cambridge Conferences, a well-considered, admirably executed, and successful protest having been made before the Massachusetts Legislature against proposed legislation in opposition to Sunday amusements, and an excellent little pamphlet on "How Shall We Keep Sunday" having been revised and re-published by the Association.

It was pleasant to see the President, Col. Thomas Wentworth Higginson, in his accustomed place on the platform after two years' absence, and to listen to the wise words and clear-cut sentences in his admirable introduction of the subject of the morning session on Friday, "International Ethics, or the Influence of the Free Religious Spirit in the Settlement of International Questions." The topic, though chosen before the Cuban issue was forced upon us, was timely, and admirably calculated to afford an opportunity for that complete freedom of speech which has been the leading characteristic of the Free Religious platform.

Moncure D. Conway, a Vice-President of the Association, made the principal speech of the morning, a ringing denunciation of war in general, and of the war with Spain in particular. Some of us, who sympathized strongly with his general attitude, thought he went rather too far in claiming that greater personal liberty, both in political and in religious affairs, is to-day permitted in Spain than in America; but his criticism of some of our shortcomings as a people was not without historical justification, and was never more needed than at the present time.

Dr. Benjamin F. Trueblood, Secretary of the American Peace Society, ably seconded Mr. Conway's argument against war. The large audience heartily applauded many of their statements and was evidently largely in sympathy with the views which they presented.

Mr. Leo Wiener, of Russia, instructor in Harvard University, a winning and magnetic speaker, strongly dissented from the positions of Mr. Conway and Doctor Trueblood, defending the attitude of the United States in the Cuban matter and arguing as an "adopted Anglo-Saxon" for the dominance of Anglo-Saxon civilization in the world as necessary to the world's progress. His views also were applauded, showing some division of sentiment in the audience.

Mrs. Ednah D. Cheney, whose gracious presence in these meetings is a perpetual benediction, followed with a wise and well-considered address, deprecating war and favoring international arbitration, but avoiding the extremes represented by the previous speakers. Her words are always well-considered, and upon a topic which she had herself proposed they were listened to with unusual interest.

The Swâmi Abhedânanda of India, a man of fine presence, with a musical voice and an excellent command of English, concluded the morning session with an address which was warmly received and heartily applauded. He drew our attention away from the distracting problems of our present situation to those eternal principles of unity and fellowship which should develop a type of character and civilization which would make conflicts of arms impossible. As long as we sow the seeds of war we must expect wars to follow, he said, in substance. If we want permanent peace and brotherhood among nations, we must recognize our oneness with each

other, and with the Divine Reality which transcends all the fleeting phenomena of life.

At the afternoon session "The Right Use of Sunday" was discussed in an able paper by Prof. A. E. Dolbear, of Tufts College, and in addresses by the Rev. B. Fay Mills, Rev. George E. Fifield, Secretary of the International Religious Liberty Association, and the Rev. Samuel M. Crothers, of Cambridge. All these speakers argued in favor of a rational use of the Sunday holiday and a large measure of freedom for the individual in determining how it should be used. Professor Dolbear strongly condemned the Puritanical theory of Sabbath-keeping. Mr. Mills advocated the right to worship in God's great temple of Nature instead of the Church, if thereby one could receive a higher inspiration toward right doing, and incidentally replied to some remarks of Mr. Conway as to his attitude on the war question.

Mr. Fifield, who is a representative of the Seventh Day Adventists, made a strong argument for the true American principle of an entire divorce of the church and state. He denied that spiritual truth needed to be bolstered up by legislation. Mr. Crothers, as usual, argued temperately and in admirable form in favor of the devotion of the Sunday holiday to those uses which should prove most elevating to the moral and spiritual nature of man.

The evening festival attracted an unusually large gathering, taxing the ample provision of the caterer to the uttermost. In the absence of Col. Higginson, the chair was taken by one of the vice-presidents of the Association, Dr. Lewis G. Janes, director of the Cambridge conferences, who briefly introduced the topic for the after-dinner addresses, "The Influence of the Puritan and Transcendentalist in the Home and School," with a brief address in which he called attention to Anne Hutchinson, Roger Williams and Samuel Gorton as the lineal predecessors of the New England transcendentalists. Gorton in particular, he said, curiously prefigured much of the advanced thought of later times. Moncure D. Conway spoke at length, deviating from the subject to continue his denunciation of war, from which he did not even except our revolutionary struggle against Great Britain, in which he found the germs of many subsequent evils. Mrs. Julia Ward Howe, who entered as Mr. Conway was being introduced, was received with a spontaneous ovation by the audience. At the conclusion of Mr. Conway's remarks, Dr. Janes introduced her as the author of the "Battle Hymn of the Republic." The Swâmi Abhedânanda, Mr. Wiener, and Mr. Mills followed with bright and telling speeches, the latter gracefully and wittily declining to continue the discussion with Mr. Conway over his war attitude, and eloquently eulogizing the name and platform of the Free Religious Association as constituting an ideal basis for a broad and inclusive fellowship of seekers for the truth.

Hymns by Mrs. Cheney, Samuel Longfellow and Samuel Johnson were sung during the evening, and the people regretfully separated with many a private word of good cheer and friendly greeting, feeling that the thirty-first annual convention of the Free Religious Association had indeed demonstrated the reality of the communion of the saints, and the vitality and continued mission of the association.

L. G. J.

Cambridge, June, 1898.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

Ideal Training.

AN ADDRESS BY REV. J. D. GAYLORD, PASADENA, CAL.

How can we obtain the best training for life work?

In opening the discussion of a subject so broad and varied as this, only the foundation principles can be brought out. Each child is so differently constituted, and each parent so distinctly different from every other, and we are all so changeable in mood, and withal circumstances do so vary that principles alone can guide; particular cases can only be judged at particular times, but a deep underlying principle will aid us at all times. One child might well be corrected for some action, while another is commended for a similar, or a young person criticised for an act which at another time might be all right. It is this necessity for quick, just judgment that trains the parent or teacher equally with the child. I reckon it is of as much value to parents and others to have children to train as for children to have a parent or teacher to train them. It 's a game of give and take, with as much take as give, if not a little more. He who misses the training and discipline of being a parent is the saddest kind of an orphan, and his lot is as much to be commiserated as those who miss parental training, and the only amends that can be made to the world and to themselves is to father and mother as many of the world's orphans as is by any means possible.

There has been for many years in operation a scheme of training perfect in every detail, never failing in its application, sure in its results. The discipline is slow, but absolutely certain to reach the desired end in the shortest possible time.

The law never varies in exacting the perfect penalty, nor in bestowing the perfect reward, and the penalties are as valuable as the reward. No minute detail is too trifling to be overlooked, and is worked out to its legitimate end with consummate patience and never-failing kindliness and love. And the final result of every accomplished purpose is to unite with stronger and stronger bonds of love teacher and pupil. Devised in perfect wisdom, carried out with infinite power and permeated through and through with pure love, can we do better than to accept as the highest model this natural scheme of training given us by that wonderful power, call it what you choose—force, energy, Nature, Creator, God? Surely the truest preparation for living is to live. Many irreverent tinkers have made, and are making, attempts to improve upon Nature's patent system of training and culture, but without success. And the wisest men of to-day realize that the nearer we come to her methods the more successful we are. But let us so far as we are able examine this original process. Possibly we may by contrast find some unwise tendencies in that modern patchwork, which we dignify by the title Education.

Without entering into a study of that long process of evolution which elevates and prepares grosser forms and substances so that they are enabled to take an active part in human development, and which,

though a very real and essential part of our primary education, we are not yet able to know much, and which we can control not at all, we come to that point where by the help of this primal evolution matters become fitted for actual contact with and influence from human beings. From this point, however far back you place it, and it is a fact well proven that whoever is a parent at all, is a parent from the very first dawn of their conscious life; from this point up to at least three months after earthly birth our development comes entirely from the influence and experience of others, impressed upon us either consciously or unconsciously; and this is the most impressible period or our life, and no matter how young we are, the education of those who are to represent us in future life has begun, and we are almost the sole teachers, and their character and tendencies are more fully in our control than ever they will be again. An eminent writer has said:

> Pay back the lower debts of life you may,
> Forward alone can Higher debts be paid;
> Let not in thee the prophet line be broken;
> Stay not with selfish heart or wanton hand
> The holy stream of human helpfulness.
> He steals from the past who the future robs
> Of his highest—for the noblest—its due.
> The New asks not for generous superflux,
> But just investment of the capital.
> Not alone *to* thee and thine, but through thee and thine
> Rolls the great inheritance.

On us here and now rests not alone our own future characters but, to a large extent, the characters of those who shall come after us. *Now* is not too early to *help* form their qualities when they have advanced far enough to take on human form for themselves; *maybe* too late, will surely be too late for the most subtle and potent influences to be exerted. To train a child effectually begin with his grandparents is a current saying. You are his grandparent.

Several societies have lately been organized with the avowed purpose to collect, record and preserve in indestructible form such facts and statements as would be of value to future generations and which might otherwise be destroyed, and to do it not from any present value they may possess, but so as to guide the investigations of the future and save much labor that could with greater profit be applied to advance work. You and I are living scribes recording on living and enduring tablets our life's history, our thoughts, feelings and aspirations. This is the most powerful, the holiest form training may take. The only way to continue this closest, highest influence on the young life is to foster in all possible ways love for home, the sacred portal to the outdoor world. We hear much of woman's rights, right to guard and guide the state, to compete with man in outdoor life and what all. But this, her holiest, most sacred right is in danger of being neglected. This natural right to so love and cherish her own that no other call can be heard, nor be listened to for a moment until every loving care possible has been given and every influence used over those Nature has put in her especial domain, the home, and that's their right as well who have been called by love and affection into her loving arms. And this most sacred task may never be neglected for a lower and coarser one except at the peril of that most beautiful and sweetest of human attainments, a motherly woman. But I am not afraid. Nature's strong and masterful hand will assert its benign authority over her daughters, and God's world-old plan cannot be defeated by wayward longings for novelty and foolish ambition. *Any* desired extension of domain may be more than matched by the influence of a mother's home-made apron strings, which are and always will be wide enough, long enough and strong enough to reach and influence and hold wherever her wandering boy may go, *if tied with a true lover's knot.* Let her never doubt them, never doubt him, never doubt her own power God given. But fifteen or eighteen years of home life and love judiciously tempered with outings gradually lengthened to promote independence, and also judiciously planned invasions of home by outside friends, ought to so build up sound reason and wise judgment that the inevitable separation need not find a weak-kneed, irresolute, insane baby in place of the womanly woman and the manly man we so much need. This, then, is the corner stone of Nature's scheme of education, *personal influence.* What seems best for the child to be, be that yourself and this influence may begin at once and needs no words to its enforcement. In fact words are about our weakest tools. The most powerful influence will be before words can be understood and like all unconscious influences will be most deep seated and permanent. Your footfall near the young life may be never so soft and light but its softest pressure and lightest sound will produce a vibration in the delicate subject that shall never be silenced by all the roar of future active life. But now our three-months' old little fellow must come in actual contact with the facts of life without the cushion of his parents' hand to soften the vigorous blows of Madame Nature's discipline.

Already his eyes shine and sparkle at sight of bright light and highly-colored objects. He is learning color. Soon he will begin to measure distances to every object of his desire and to investigate with all his powers their qualities, at first on the outside, but soon are they pulled apart to find the hidden inside. The child's search after the unknown, after God, his religious life, has begun. Fortunate youngster if none say to him, "No, no! Mustn't go there; it's dark!" But he has a wise parent who cuddles him to the breast, and, with light in hand, shows him there is nothing in the dark but may well be brought to light and examined, and that it 's his birthright to see and realize the good and the beauty of all things. How much wiser might that popular prayer have been made had it said, "Help us to know that all things are good," rather than "Deliver us from evil."

Now, if our child's course is undisturbed by older and more foolish fancies than his own, he will dig with all his energies into every dark corner and delight in the knowledge that mystery is the kindly mother of progress. Fear may have been the source of the old crude religion, but it 's time to start a new religion based on knowing rather than fearing. For the best development of our youngster he now requires only a great variety of natural objects, hard and soft, bright and dull, regular and irregular, things he can strike and pound, pull to pieces and tear, and don't on your life keep saying to him, "No! No!" The world is full of noes, and he will find them fast enough for his good if you encourage him by yes. Buy elaborate dolls and costly toys if you will, but rejoice if on the second

day they are destroyed and their inner mechanism laid bare by our young critic. Their chief value is in knowing how they are made.

The second grade in our child's course of training, then, is the investigation of the phenomena of the world he has entered, by means of the varied faculties latent within him, and which by use grow more nearly perfect in strength and skill, but which, at all times, are ample and perfectly fitted for present needs. A child will surely grow symetrically if he is pushed only by his own hunger and not by the silly ambition of an ignorant parent, or the desire for show in an incompetent teacher, and also given very largely choice of his own subjects, perhaps best shown by inherent tendencies rather than by the child's spoken judgment. It is so little we know or can know of the constitution of any child's mind that I believe we can only be safe in allowing each one to take the initiative in any course of study, and then never be hurried or crammed. Moreover, be assured that at this period of the child's life the general direction of his future development is *fixed*. In minors particular changes may be brought about, but their natural inherited tendencies only may be evolved or adduced with any marked degree of success. Yet be encouraged by another indisputable fact. Each one is a peculiar king in his own realm. No other such a combination of characteristics or possibilities has been introduced into the world. What the final result in man or womanhood may be, none but He who planned may know. Yet we can only watch and wonder and wait. The scheme is too broad, too deep, too grand for our weak powers to grasp. The best we can do is to stand erect in our own boat, with one hand on the tiller, steer as near the middle of the stream as we may, while in the other we hold aloft the torch which shall in the darkness send back a little ray of cheer to those who follow, while with clear voice and strong we tell of rock and shoal, of surging current and flowery banks, of sunshine and storm. When the journey is fairly begun each must guide his own boat. So gradually we must let the painter slip.

A colony of ants living on the border of an oak forest having been on a visit in an apple orchard, called a convention and voted that apples were good and the only proper product of a self-respecting group of trees, and that it was the bounding duty of all God-fearing ants to see to it that all trees bore only apples. A large and influential committee of cultured ants was appointed to take the matter in charge and direct their world-reforming scheme. They at once directed that all ants should set at work to find earth and fertilizer and water, such as by chemical analysis should be shown to be identical with those in the apple orchard, these to be spread among the oaks, that leaves and boughs and bloom of the apple should be securely fastened on the oak trees after having their own foliage stripped off and destroyed, and that the direction of the wind and intensity of the rays of sunlight in said orchard of apples be daily ascertained and a corresponding direction and intensity of light be forced upon the oaks by means of bellows and lanterns. Moreover that ants who had gnawed and scratched around the roots of the apple trees and so controlled and guided their growth should be hired at their own price and directed to gnaw and scratch near the oaks, and so give them the powerful influence of their companionship and culture. Also that lectures and sermons by some of the wisest of the ants should frequently be given on the proper ways for trees to grow, and to produce the only advisable fruit. All this was carried out with great completeness and display. And many of the ants offered daily prayers to the gods that these their oaks might be made to bear apples, for the better food it would afford, and their higher culture in antdoom be secured.

A would-be teacher of human youth chanced near the forest and saw and heard these preparations and his great mind at once conceived the plan of applying this new and wonderful principle to mankind, and he straightway established schools and colleges at great expense after the ants' design, believing that by concocting a certain definite mixture in well regulated.

But, Alas! sad to relate, spring and summer came with their hidden forces, pushed aside all ant and man-made devices, and oaks and boys, obeying their great Master's behest, bore their native fruit.

Many men and women, knotted and gnarled and twisted into unnatural shapes, must go through the world with their sharp angles, insane ideas and cranky notions until at great pains to themselves and much discomfort to the world they get jostled and rubbed into shape by hard knocks against the solid facts Nature has set up for the correction of those who are unfortunate enough to be forced into paths ill fitted for their development and expansion by blundering and ignorant so-called guides. I fear we shall never know how full our insane retreats and idiot asylums are of victims of overtraining or of rut training, i. e. unnatural training.

Another requirement in Nature's school of training is that each of her children shall do enough to support himself. Rich or poor, royal blood or plebiean, no one can build up a complete manhood without self-reliance. And this means earning enough for support of self while in midlife and health, and enough more to pay the debts of infancy, old age and sickness. Yes, it means more than this, it means that each one shall have sufficient knowledge of all the necessities of life to be able to pay back to the world in kind that which he borrows. It's a shame to a man to be willing to have another wash his dishes or his clothes, or dig his ditch or drive his carriage and not be able and willing to return the same service when needed. Gold cannot cancel the debt. Personal service for personal service, faithfulness for faithfulness, love for love is only reasonable pay, and this Nature demands, and what she demands she will have or know the reason why.

The best scheme I have ever observed for the production of a weak minded, weak bodied, wretched, foolish baby man is to give him a rich father who shall care for and protect him from the rude contact of the world, lift him over all the wide ditches and carry him up the mountain steeps, and finally land him at his grave a little more of a baby than at his birth—Nature's penalty for those who play truant from her excellent school.

But this moneyed pauper is only one more unfortunate defrauded of his birthright, in debt to the world for everything he has had. Bankrupt in every worthy thing there must be a future life for him to pay his bills and to receive his dues. Manliness then

demands ability and willingness to do all for self that self requires.

Now we have come to the third grade in the course of natural training. The study of what others have discovered and recorded before us. How shall we proceed? A thorough and exhaustive study of language will be the first requisite, and here the young person may be naturally aided through the use by the parent and other associates of language, exact in meaning, brief, crisp and expressive. Vast labor will be saved both in investigating others' ideas and in expressing their own by strict adherence to simplicity and brevity along these lines; but it is a rare attainment, though much to be desired. A varied assortment of the world's best literature is another necessity, so that our young person, and old person as well, may have free choice of good things to suit his varied needs and moods. And it is well to remember that good and deep or abstruse are not synonymous. No one thing will help more than Mark Twain's earlier books or Charles Dudley Warner's "My Summer in a Garden," to be read aloud and judiciously alternated with something solid and a little ahead of the young people's ordinary thought, giving wide intervals for comment and discussion by them. Since so few things among the many are worthy his time to read, our young student needs caution against taking a thing for granted because it is printed or because it is old. I reckon though this caution will not be largely needed in America, especially as to the old. Old writings, however, may be supposed to be of value because they have survived the ages, unless that survived is through reverence given to superstition. This is true of much the larger portion of ancient philosophic and religious writings. The true natural way to receive any theory or statement is on probation until time is possible to test by scientific methods its truth. This is the highest point of human development yet reached. A reasonable theory held in suspended judgment until proven or disproven by evidence of facts, or a sound theory deduced from facts presenting themselves before us. Whenever our young people can be brought to plant themselves squarely upon this secure ground of truly scientific investigation of all theories and facts either their own or of others, they are safe and may hereafter be let alone. Now, the objective point of all this personal influence—study of phenomena—reading of books, reasoning and imagination, is the formation of an ideal in the mind which shall be just a little, not too far, ahead of the present realization in character. Conversion from a low condition to a high one by one prodigious jump has never proved a success and is always followed by reversion and discouragement. And this is as true in mental as in moral religion and physical advances, if indeed these are not one and the same. But whether these are only differing forms of the same life or are radically different, it is certainly true that harmony is Nature's decree, and each form of life must wait for the other's strength to grow or wounds to heal.

True religion is working in harmony with the divine law in Nature. And under this law of harmony it is not at all necessary for our youth in forming his ideal to see only the good, nice and comfortable things. All things work together for good; and it is as necessary to know that fire burns as that it warms, and that burning is as good as the warming. It is impossible to know all by second-hand experience. Many things youth will and must test by trying, sometimes at high cost, but high cost, here as elsewhere, implies high value. Let us understand once for all that no high ideal was ever obtained at low cost.

Room to grow! room to grow!—to grow in accordance with our own ideals—is the great human cry. This is the only equality possible to the human race, the equal right to room in which to grow. Aside from this inequality is the glory of the scheme; our highest, holiest right is to grow with all possible energy to-day that to-morrow we may be higher than to-day; and since the growing power and direction of each is so different from every other, the result is inequality, harmonious inequality; rendering possible that noblest growth the world has yet attained, human helpfulness—the higher reaching down to the lower to help them to grow nearer the highest—inequality making it possible for the world's many Christs to show forth their glory—making it possible that our young people may have bright and shining ideals above them to raise their eyes to the heavens whence cometh their help. The pre-eminence of the training power in any study of one Christ, if such pre-eminence there be, lies in the fact that the record of that life and teachings is an attempt to express in words that consummate ideal that humanity has gained little by little through living—to record that deep conviction of the race as to right and wrong and beauty of character which was drawn from experience in all the past, and which is given to each of us with more or less of distinctness in that voice we call conscience, that is science or real knowledge conned or already known. The record that character was the crystalization of all the highest ideals the human race had conceived up to his time; some crude, some of wondrous beauty, to some cling the filthy rags of ancient superstition, while others are clothed in the shining garments of poetic prophesy not yet realized, so that our children may well add the purest and best to their own ideals, while with reverent disgust they strip away the tatters of crude and superstitious fancies, and replace with the nobler ideals of the nineteenth century, and thus constantly add to the world's ideals; to the brilliancy of that pillar of fire that has always and must always lead and guide the children of men along the highway of holiness. In this way, and in this way only, of investigation into the hidden mysteries of the universe, and by forming and following ideals in harmony with the knowledge and visions thus obtained, can man bind himself firmly with knowledge, admiration, reverence, sympathy and love to Nature and to Nature's God, *religio* himself to his Creator. By this patient, slow, sure process alone of building block upon block of fact, and stone upon stone of reason, may he build a secure and solid foundation of knowledge upon which he may stand erect, with his head uncovered amid the wild storms of selfish ambition, the blasts of religious superstition, the fogs of philosophy, *knowing* that he is in the nearer presence of the awful sanctities of Nature, and close to her throbbing heart, and so be enabled to realize that true knowledge of all below makes wisdom, which is knowledge of God; and knowledge of God brings love. This is natural religion, natural science, natural training, or *natural living*, which includes all the rest.

The Study Table.

To-Morrow.

Far out upon the calm fair face
Of ocean do I look and see
A ship approach thro' twilight grace,
That bears rich treasure unto me!

It comes from isles of God in state—
Where summer smiles in ceaseless light,
This ship for which I longing wait,
And hail with joy when day beams bright!

WILLIAM BRUNTON.

THE HISTORY OF PENDENNIS.—By William Makepeace Thackeray. With Illustrations by the Author. Harper & Brothers, New York and London. 1898.

Of the general characteristics of this "Biographical Edition" of Thackeray we have already spoken in our notice of "Vanity Fair," the first volume of the series. It was then a question whether Mrs. Ritchie would be able to maintain through the whole edition the interest of her first introduction. That is too much to hope, but certainly there is no falling off from the first volume to the second. This is in part because Pendennis is, as commonly agreed, the most autobiographical of all Thackeray's novels. Pendennis is Thackeray with a difference, and Warrington is Fitzgerald with a difference. The difference in either case is considerable. Especially is Pendennis a much lighter weight than Thackeray. Young Thackeray's life at Charterhouse was, in many respects, like that of Pendennis at Greyfriars. Many of Pen's experiences with the head-master and others reproduce those of Thackeray. Helen Pendennis has traits of Thackeray's mother that can be easily identified. But Mrs. Ritchie does not content herself with reproducing merely so much of Thackeray's life as runs parallel with Pendennis's. Fitzgerald cherished a collection of Thackeray's early drawings, and several of them are given by Mrs. Ritchie in happy illustration of her text. Tennyson's "Timbuctoo" and Thackeray's burlesque of it have due mention made of them in the Cambridge days. There was a Dobbin at Cambridge. Men's pride in walking with Pendennis was not, however, their pride in walking with Thackeray, but Thackeray's in walking with Brookfield of the delightful Thackeray-Brookfield letters. Laura Pendennis reproduces Laura Smith, youngest daughter of Horace Smith, of the famous "Rejected Addresses." Pendennis's face in the illustrations is that of a Charles Lamb Kenny, and the circumstances of the original sketch are given. Also, the circumstances of the writing and publication of "Pendennis." The writing was interrupted by a severe illness which may have declared itself in the novel by a flagging pulse in one part. Mrs. Ritchie agrees with Herman Merivale that "Pendennis" is the most cheerful of her father's novels. It is certainly not so grim as "Vanity Fair," nor not so sad as "The Newcomes." Even Col. Altamount is saved, not "as by fire," but by clinging to a water-spout—"the last thing, indeed, to which Col. Altamount might have been expected to cling." There is a lovely story about the morning that Helen Pendennis died. The little girls were turned out from the study and the tax-gatherer found Thackeray in tears which were not on his account. Mrs. Ritchie's notes end with Thackeray's fine retort on those who criticized his satire on the habits of literary men. J. W. C.

"AT YOU-ALL'S HOUSE."—A Missouri Nature Story by James Newton Baskett, Author of "The Story of the Birds." New York: The Macmillan Co. London: Macmillan & Co., Ltd. 1898.

Mr. Baskett has written a very beautiful and effective story which nevertheless has its defects. There is no doubt as to the family to which it belongs. It is a first cousin to James Lane Allen's books and Miss Murfree's. As they endeavor to report the physical and social atmosphere of Kentucky and Tennessee, this endeavors to report the physical and social atmosphere of Missouri, together with its dialect, its fauna and flora, after their manner. Mr. Baskett reminds us most strongly of Mr. Allen and is perhaps conscious that he does so, seeing that, while he is rich in quotations, introductory to his chapters, culled from a wide range of books, he never quotes Mr. Allen, even when he might do so aptly and even pointedly. But he has no occasion to be nervous about his resemblance to Mr. Allen. He stands squarely on his own feet. He tells a story much better than his rival. His characters are more alive than his. His dialect—only those who know can judge of that—but in truth it is a very noxious dialect; hardly a dialect at all; merely the debasement and corruption of ordinary English speech.

There is the same endeavor as in Mr. Allen's books and Miss Murfree's to interpenetrate the course of human events with those of the natural world. Mr. Baskett has a remarkable knowledge of the ways of plants and animals. The trouble is he wears it somewhat too consciously. He is too didactic, not directly, but through the mouths of his *dramatis personæ*. Sometimes he quite forgets that it is young Shan McBride who is talking and puts his own words into his mouth, as where he makes him say, If this and that "can so involve my heart." The dear, delightful heroine, too, talks far beyond her years and education and the school teacher is represented as being very impressive when Mr. Baskett ventriloquizes through her in a painfully inflated style. But the worst break in the story is where the pretty heroine is made to argue out a case for the virgin birth of Jesus from the reversion of plants and animals. It would be interesting to know if Mr. Baskett takes any stock in his own argument—for it is his, of course, and not Dolly's—or is simply having his little joke at our expense. Surely he must know that we have in nature no functional reversion across such a gap as that between the highest and the lowest animal forms and that, if we could have such a thing, it would be no more miraculous than the most normal blossom on the tree.

But whatever the defects in Mr. Baskett's story its merits outweigh them far. With something too much of natural incident, we get a wonderful feeling of the rich and teeming world. There is a beautiful passage on a boy's love for a girl, but better still is the illustration of it, in its elemental force, which the story furnishes in its entirety. The climax is exceedingly dramatic, bringing the cumulative interest of the story to a fitting end. J. W. C.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.— God who has created the human brain, is inexhaustible and fills it with bright luminaries.
MON.— Let us look at the road by which the fault has come.
TUES.— There are no bad herbs or bad men; there are only bad cultivators.
WED.— God has written on the brow of every man—*hope.*
THURS.—Progress infallibly reawakens, and we might say that it moves even when sleeping, for it has grown.
FRI.— To make peace is to show mercy to mothers.
SAT.— Beneath all exteriors the soul is white.

Victor Hugo.

Great-Grandmother's Garden.

Come into great-grandmother's garden, my dears,
The Sunflowers are nodding and beckoning away,
The Balsams are smilingly drying their tears,
And fair Morning-glories are greeting the day.

How pure is the breath of the old fashioned Pinks!
How modest the face of the Lady's Delight!
Sweet William his arm with Miss Lavender's links,
And whispers, "I dream of you morn, noon, and night."

The Dahlia looks on with a queenly repose,
Unheeding the Coxcomb's impertinent sighs;
And fierce Tiger-lily an angry look throws
At Bachelor's Button, who praises her eyes.

The red Prince's Feather waves heavy and slow
By Marigolds rich as the crown of a king;
The Larkspur the humming-bird sways to and fro;
Above them the Hollyhocks lazily swings.

Come, Four-o'clocks, wake from your long morning nap!
The late China Asters will soon be astir;
The Sweet Pea has ordered a simple green cap,
Which the Poppy considers too common for her.

There's Southernwood, Saffron, and long Striped Grass;
The pale Thimbleberries, the Sweet-brier bush;
An odor of Catnip floats by as we pass,
Be careful! nor grandmamma's Chamomile crush.

Come into great-grandmother's garden, my dears,
The Sunflowers are nodding and beckoning away:
The real grandma's garden is gone years and years,
We have only a make-believe garden to day.

M. J. Jacques in St. Nicholas.

My Neighbors.

Early in May my neighbor came home for the summer. I heard his voice across the way, and I was glad to know that he had arrived. I always like to remember the date when my friends return from their winter in the South. So that day I wrote in my note-book, "May 4th, Catbird."

He is an odd chap, this neighbor of mine. At the very first glance, you might think him a Quaker for he wears a suit of sober gray. But I, who know him better, can tell you that his dress does not correspond with his character.

To be sure, he can be very quiet if he wants to; and at such times he slips about among the bushes as softly as a cat. And so his name is appropriate in more than one way.

Quite in contrast to this stealthy bird was the one I saw one day standing on an alder branch near me. He seemed not a bit afraid, and stood there alert and evidently a little angry, saying, "Meaow, meaow, meaow," for all the world like a cat. And yet this was the same gray-dressed neighbor.

Once, before I knew my neighbor very well, he played a trick on me. Do you know the brown thrush and his song? He is a pretty bird, and has a beautiful song. He sits on a tree and sings away, quite slowly and very sweetly. One day I sat at an open window, when suddenly I heard a bird singing among some young trees over across the road.

"That sounds like a brown thrush," I said; "but it can 't be, for it is sung too rapidly, and is not quite so sweet. I must see what it is."

So I went out across the road, climbed over the wall, and went quietly along till in a minute I could see the bird perched on a birch tree.

It was my catbird!

There he stood, in a round-shouldered attitude, his long tail hanging down dejectedly. He did not notice me, and kept singing on, while I stood watching him in astonishment.

How he sang! The notes seemed to fairly bubble out of his throat. I was surprised and delighted. I had no idea he could sing so beautifully. I began to think he could sing even better than the thrush, when suddenly, in the midst of a sweet strain, came that familiar cat-call, "Meaow!" It was so unexpected and sounded so funny that I could not help laughing.

The musician did not like that; and he dropped from his twig, and disappeared in the bushes.

I often wonder if the catbird really means to mimic the thrush and make fun of him. Perhaps the thrush thinks so. At any rate, it seems to me that he grows silent after the catbird comes home for the summer, and begins to sing and "meaow."

Susan Brown Robbins, in Every Other Sunday.

Easier than Arithmetic.

It is easier to remember things usually if you know what they mean. A little boy could never remember even about how long a cubit is until his father told him the word was cubiius in Latin, which means an elbow, and that the measure called cubit was the distance from a man's elbow to the end of his middle finger.

"And how much is a fathom?" asked the little boy.

"Oh, fathom comes from the two words, 'fat,' which means in the Aryan language, to extend, and 'hom,' a man. A fathom is the length of a man extended; that is, when his arms are stretched out on each side from the shoulders, from tip to tip of his fingers.

The foot is an English word, and means just the length of the foot of a full-grown man.—*School Record.*

An exciting incident in a belfrey took place recently while the bell-ringers were chiming from the Curfew Tower of Windsor Castle the last joyous peal in honor of the Duke of York's birthday. The axle on which the big tenor bell swung suddenly broke, and the huge mass of metal fell to the strong old beams below, where it remained. The ringers, at the time of the occurrence, were, happily, in the lower chamber. The bell was cast early in the sixteenth century, and weighs about thirty-six hundredweight.

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Atlanta University.

The undersigned feel impelled by the sudden illness and temporary disablement of President Horace Bumstead, of Atlanta University, to ask the attention of the friends of that admirable institution, and of Southern education generally, to a crisis in its affairs which calls for prompt action on their part, if the results of twenty-nine years of preparation for the unique work which it is now performing are to be secured and safeguarded. Owing in part to the death of several generous friends of the university who were accustomed to give liberally to its its support, and in part to the effect of the present war in diverting attention and contributions from many objects of domestic importance, the Trustees of Atlanta University find themselves confronted at the close of the college and fiscal year, with a deficit on current expenditures of about $7,000; and it is just at this moment that President Bumstead, upon whom the task of raising funds has largely devolved, has been prostrated by illness and enjoined absolute rest by his physician.

Among the Southern industrial and collegiate institutions for colored youth, Atlanta University stands distinctively for thoroughness, efficiency, and the scientific adaptation of means to end, and never was it doing such effective work as to-day. It has an able faculty of young and progressive men; it is maintaining a standard of scholarship beyond that attempted by any other Southern college for the black race, and is sending out thoroughly equipped young men and women teachers, who are eagerly sought by such institutions as Tuskegee and the better town and city schools, and are helping steadily to raise their standard and efficiency; it has inaugurated and is conducting, through its graduates, an extensive sociological investigation of the condition of the colored people in the large cities (as well as in rural communities), showing them what steps must be taken to cure preventable conditions of disease and demoralization. This last work is under the able supervision of Prof. W. E. B. DuBois (Harvard, 1890), and has commanded the attention and hearty co-operation of the Department of Labor at Washington. In short, Atlanta University aims to train and equip the men and women who must become the leaders of their race, and lift it to higher levels of civilization.

We believe that the university stands at the threshold of an important and prosperous career if it shall be sustained and carried over the present moment of stress, and that its claims to a strong and liberal support cannot fail to be recognized and met in a substantial manner as soon as the character and importance of the work which it has made particularly its own, and for which it is now so admirably equipped, are understood; but it is of the first importance that the deficit of $7,000 which now exists should be met before the end of the fiscal year, July 1st, and to this end we urge the immediate response of all interested. A failure to cancel it will necessitate radical measures of retrenchment which will seriously, perhaps permanently, cripple the work and involve peculiar hardship to the devoted and self-sacrificing instructors. Contributions of any and all sums will be gratefully received and promptly acknowledged; but itis manifest that, if the required amount is to be promptly raised, the assistance of friends who can give one hundred, five hundred, or one thousand dollars towards the object is urgently needed. In the illness of Doctor Bumstead, remittances may be sent to Mr. Francis J. Garrison, 4 Park Street, Boston.

E. Winchester Donald, Alice Freeman Palmer, William Lloyd Garrison, Ednah D. Cheney, George G. Bradford, Arthur Little, Boston.

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Residence Telephone Service.

The residence telephone is becoming more and more of a factor in household economics. It is found that a great deal of time is saved, and much worry and trouble avoided, by the use of the telephone in many of the social and other duties of the members of a family. The number of orders given to retail stores from residences by telephone is increasing every day, and the merchants who have not previously been provided with telephones are finding it an absolute necessity in their business. This is especially true on a stormy or very hot day, when no one, unless compelled to, will venture out of doors.

In cases of emergency in a home the telephone is particularly useful. A small blaze in any part of the house can be reported to the Fire Department without the loss of a moment, and long before word could be sent any other way. In a case of burglary, also, the telephone does its work well. It is thus seen that it is a protector of property, and oftentimes of life. Frequently a call is made for a physician, in a case of sudden illness, his prescription telephoned to the nearest drug store, and the necessary remedy delivered at the home within a period of ten or fifteen minutes, where the delay of an hour might have a fatal result.

Appreciating the importance of telephone service to the residences, the Chicago Telephone Company has recently been extending its residence service, having provided a system which is particularly applicable. We refer to the party line telephone. As from two to four of these instruments are connected on one line the company is enabled to furnish the service at a greatly reduced rate, and as a residence does not make as heavy use of a telephone as a place of business, the wires are not in this manner overburdened. The system adopted avoids the ringing of one bell when some one else is wanted, and a subscriber on a party line is not aware when others are called or when others call the exchange. The instrument is mounted in a small ebonized wood box, those metal parts which are exposed to view being nickel-plated. The absence of a battery at the residence is an interesting feature. This is replaced by a large battery at the central office, which works all the telephones on the party line system in any one exchange. Every effort has been made to have this instrument as desirable as possible in every way, and the company's success in this respect is attested by the growth of the service.

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